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## REPORTS.

REVUE DE PHILOGIE, Vols. XXXVI and XXXVII.

Pp. 5-29. Paul Lejay. Dix mois d'ennui. A study of Virgil, *Ecl.* IV 60-61. Virgil says 'decem menses' because he is thinking, not of the child's birth, but of his earliest smile. Cp. Pliny, *N. H.* VII 2, 'at hercules risus praecox ille et celerimus ante quadragesimum diem nulli datur'. To add 40 days to the normal period of gestation (280 days) makes more than ten months ( $10 \times 30 + 20$ )—but a poet may speak in round numbers. <Cp. Hieron. *Ep.* 21, 2, 5, 'decem mensum fastidia sustineret.>

P. 29. Michel Bréal. L'exclamation *Malum!* This is an accusative neuter which answers the question *quo*; cp. 'Abi in malam rem!' 'Va-t-en à la male heure!' *εἰς ὄλεθρον*. *Mālum* (with a long) is a synonym of *mollities*. It means the softening or rotting of vegetables. Compare the use of 'La peste!' in the French comic poets.

Pp. 30-34. Charles Picard. Le décret sur la constitution de l'oligarchie à Thasos (412/11 av. J.-C.). A new study of the inscription (*I. G.* XII 8) on the original stone.

Pp. 35-47. Louis Havet. Textual notes on the Aeneid. In IX 160 omit the last two words and leave the line incomplete: 'cura datur Messapo et moenia'. In IX 161 read *Rutulo*, and insert 163 before 161. In IX 229 read *nixi* (for *adnixi*). In XI 503 omit *et* (after *audeo*).

Pp. 48-77. W. M. Calder. Inscriptions d'Iconium (found in 1910). Text and comment.

Pp. 80-129. Philippe Fabia. La journée du 15 janvier 69 à Rome. A detailed study of the memorable day on which Rome saw the fall of Galba and the accession of Otho. The accounts given by Tacitus, Plutarch and Suetonius are independent of one another, but are all derived from the same source.

Pp. 130-131. Th. Reinach. A propos du miroir Schlumberger. The first line of the inscription is, αἰ λέαιν[ε Δ]αῖδα μὴνύου[σι].

Pp. 132-133. Paul Collinet. Σχολαστικὸς φόρον Θηβαῖδος. In this expression, in a London papyrus, φόρος is the Latin word *forum*.

Pp. 135-140. Bulletin bibliographique.

Pp. 140-147. A. Cartault. Notes explicatives sur Tibulle et Sulpicia. Reply to an article by F. Jacoby, *Rheinisches Museum* LXIV-LXV (A. J. P. XXXII 348). Elegy IV 8 refers to the birthday of Cerinthus. In IV 10, 1 *multum* modifies *securus*. In line 7 read *credam*. In IV 6, 20 read 'hic idem vobis iam vetus *exstet* amor'.

Pp. 148-178. Alfred Jacob. *Curae Strabonianae*. Textual notes, with complete collations of ACs for Book IV.

Pp. 179-189. Georges Wormser. Tacite et Quintilien. The *Institutio Oratoria* appeared in 94; the *Dialogus* of Tacitus must have been begun in 95, and published at the end of 96. Asper holds that oratory was never so flourishing as in his own day. Messala-Quintilian praises the orators of former times, and hopes that men may return to their methods and recover their eloquence. Maternus-Tacitus is pessimistic: the classical reaction will all be in vain. Aper is refuted by Messala, and he in turn by Maternus.

Pp. 190-191. D. Serruys. Stobée, *Floril.* III 29, 86 et III 36, 14<sup>a</sup>.

Pp. 192-193. L. Havet. *Forsit* was really a *πολλάκις εἰρημένον*. It occurs in Horace, *Sat.* I 6, 49; it should be restored in Terence, *Eun.* 197, *Andr.* 957, and perhaps in Horace, *Od.* I 28, 31.

Pp. 193-195. L. Havet. La forme de *funus* dans Lucain. The manuscript confusion of *foedus* and *funus* (IV 232, X 373, I 429) suggests that Lucan used an archaic form *foenus*.

P. 195. L. Havet. Isidore, *Etymol.* 2, 21, 43. For *efon* read *ἐφ' ἔν*.

Pp. 196-201. P. Collomp. *Per omnia elementa* (un détail de l'initiation isiaque). This phrase in Apuleius, *Metam.* XI 23, refers to a liturgical representation of the purificatory journey of the soul through the astral zones.

Pp. 201-202. P. Lejay. L'ascension à travers les cieux dans Eusèbe de Césarée (*Hist. eccl.* X iv, 15). A footnote to the preceding article.

Pp. 203-208. J. Vendryes. Le langue des *Defixionum tabellae* de Johns Hopkins University. Notes on the curse-tablets published by W. Sherwood Fox, in a supplement to the *American Journal of Philology*, Vol. XXXIII (1912). The deponent form *polliciarus*, the dative *me*, the nominative plural *quas*, suggest the influence of the Marsian dialect.

Pp. 209-212. René Waltz. Le lieu de la scène dans le *Satiricon*. Bücheler inferred, from Sidon. *Apoll.* XXIII 155-

157 and Serv. ad Aen. III 57, that in a lost part of the Satiricon the adventures of Encolpius were represented as taking place at Marseilles. This view has been commonly accepted, but it rests on no good ground.

P 212. B. Haussoullier. Ad O. G. I. S, I 228, 8.

Pp. 213-238. Bulletin bibliographique.

Pp. 243-263. P. Lejay. Les origines d'une préposition latine *Absque*. In Plautus and Terence *absque ted esset* is a coordinate form of the conditional proposition and, usually, a parenthesis (like Virgil's *sineret dolor*, Aen. VI 31). The conditional sense is not implied in *absque*, or in one of its elements, but in the form of the verb. In *absque* we have the preposition *abs* and the *que* of coordination. In later times (from Fronto on) *absque* was used as a preposition. M. Lejay adds a note on '*quod* conditionnel'.

Pp. 264-278. L. Méridier. *Ξουθός*. A careful study of the Greek texts where this word occurs seems to show that it referred, not to color, but to sound or movement.

Pp. 279-280. L. Havet. Horace, Od. I, 27, 19. Proposes, '*Quanta laboras scis Charybdi*'? ("Te doutes-tu bien . . .").

Pp. 280-283. L. Havet. Lucain, 6, 337-338. This passage looks like a reminiscence of Virgil, G. 4, 425-7. It may be paraphrased: "Quant aux feux du milieu du ciel (*les ardeurs de midi*), et quant à l'amorce <encore> solstiale de la dévorante période léonine (*les ardeurs du plein été*), l'Othrys couronné de bois en préserve le pays".

Pp. 284-296. Maurice Brillant. Inscription de Tomes. A new study of an inscription already published by Mommsen and by Cagnat. It belongs to the reign of Antoninus Pius, and shows the existence of a college of Alexandrian merchants in the city of Ovid's exile.

Pp. 297-298. H. Lebègue. Sénèque, Epistt. ad Lucilium, ed. Otto Hense, Teubner, 1898. Ep. XII 5, read 'in extrema tegula'. Ep. LIII 6, read 'et *varos* fecit dextros pedes', or '*varosque* fecit dextros pedes'. Ep. LX 2, read *frumentum*, instead of *instrumentum*.

Pp. 299-308. L. Delaruelle. Observations sur Cicéron. Ac. I 17, change *heredem* to *heredes*, and transpose the words '*Speusippum sororis filium*', to follow '*reliquisset*'. Ac. II 11, read '*sed utrumque leviter*'. Ac. II 69, for *paenitebat* read *pudebat*. Ac. II 81, read '*lumen non putas*'. N. D. II 49, 124, '*Legi etiam scriptum*', etc. Omit *scriptum*. N. D. III 50 fin., read '*cum quidam ei molestius <ferenti> . . . confirmaret*'. N. D. III 62, read '*Iam vero quid <quod> vos*', etc.

Pp. 309-310. L. Delaruelle. Virgile, Aen. VIII 101. For *urbi* read *ripae*.

Pp. 311-354. Bulletin bibliographique.

Revue des comptes rendus d'ouvrages relatifs à l'antiquité classique. 96 pp. Comptes rendus parus en 1911.

Revue des revues et publications d'académies relatives à l'antiquité classique. 222 pp. Fascicules publiés en 1911.

Vol. XXXVII (1913).

Pp. 5-7. L. Havet. Notes on the ancient lives of Virgil. In the Vita Donatiana, 292 Brummer, read 'cum *non* id ipsum *praestavit*'. *Praestavi* for *praestiti* is common in late Latin. Here it means 'promise'. In Focas, 74, read 'via tuta per *umbras*'. In Philargyrius, 19 Br., omit *et*; in 88, read 'crebro pronuntiarentur'; in 157, omit *scientiae*; in 163, read 'rediit unde'.

Pp. 7-18. L. Havet. Horatiana. In C. I, 7, 23 read *populna*. In C. I, 28, 19 Horace probably wrote 'senum iuvenum' (asyndeton). In the second Epode, transpose lines 15-16, to come before 11. In Epod. 15, 7 read 'lupus *in*', and mark a lacuna of two lines. In Epod. 17, 39 read 'iuvenco centum'. In the sixteenth Epode, lines 49-50 and 61-62 are a case of double recension. Lines 61-62 should be omitted; 49-50 should be retained, in their present position. In C. S. 26, Bentley's conjecture is good: 'quod, semel dictum, stabilis *per aevum*'. Compare the *per* of the next line, in precisely the same position.

Pp. 19-46. P. Collomp. Une source de Clément d'Alexandrie et les homélies pseudo-clémentines. The writer hints at certain 'Pythagorean' doctrines in Philo.

Pp. 47-52. J. Marouzeau. Ce que valent les manuscrits des *Dialogi* de Sénèque. Textual notes. The 'deteriores' deserve more attention than they have received.

Pp. 53-61. Philippe Fabia. L'ambassade d'Othon aux Vitelliens (Tacite, Hist. I. 74). It is unlikely that Otho's commissioners went as far as Lyons. Perhaps they were stopped, by order of Valens, soon after they crossed the frontier.

Pp. 62-69. Auguste Diès. Platonica. In Theaetetus, 167 B, read: ἀλλ' οἶμαι πονηρᾷ ψυχῆς ἕξει δοξάζοντα συγγενῇ αὐτῆς χρηστῇ ἐποίησε δοξάσαι ἕτερα τοιαῦτα, ἃ δὴ τινες τὰ φαντάσματα ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν. The latter part of this section furnishes a good parallel to Symposium, 186 E, 187 A (the comparison of medicine with agriculture).

Pp. 70-76. L. Bayard. Note sur une inscription chrétienne et sur des passages de saint Cyprien. A study of the "Magus puer" inscription of the Lateran Museum. In the third line read: 'quam stabilis tibi haec vita est' ("Que ta nouvelle vie est stable!"). In the last line, for *struatur* read *staiuatur*. The inscription is of no value in determining the text of St. Cyprian.

Pp. 77-94. Charles Picard. Les inscriptions du théâtre d'Éphèse et le culte d'Artémis Ephesia. Notes on the inscriptions published by R. Heberdey in the second volume of *Forschungen in Ephesos*. The first one (which belongs to the early part of the third century B. C.) attests the financial rôle of the 'Essenes'. The tenth mentions Ephesian *θεωποι* (who probably announced the festivals of Artemis). The twentieth refers to the temple of Artemis Soteira founded by Lysimachus.

Pp. 95-109. A. Bourgery. Notes critiques sur la texte de Sénèque (Dial. III 12, 5; IV 1, 1; IV 29, 2; VI 3, 1; VI 19, 3; IX 5, 5; X 14, 4; Ep. 26, 8; 53, 9-10; 109, 6; N. Q. III 11, 4; III 16, 5; IV 5, 1; Dial. II 11, 3; VI 9, 5; VI 16, 7; VI 23, 5; VIII 2, 2; IX 9, 1; XI 5, 3; XII 11, 6; XII 12, 2; Ep. 19, 6; Ben. I 1, 1; Clem. I 3, 1; N. Q. I 16, 5).

Pp. 110-111. B. Haussoullier. Ad BCH XXXVI (1912), n. 9-11. Inscriptions de Salymbria.

Pp. 112-120. Bulletin bibliographique.

Pp. 121-131. F. Préchac. Quel fut le maître de philosophie de Trébatius? In Cic. ad Fam. VII 12, 1, for *Zeius* read *Velleius*.

Pp. 131-132. L. Havet. La note L dans Varron, *Rerum rust. libri*. The L is a corruption of Z (an abbreviation of some form of *ζητέιν*).

Pp. 133-142. Paul Collart. Nonnos epigrammatiste. Text and translation of some of the 'epigrams' in the *Dionysiaca* (XV 298-302, XXXIV 292-296, XLII 459-467, X 280-286, XXIX 39-44, II 629-630, XI 475-6, XV 361-2, XVII 313-4, XXXVII 101-2, XLVI 318-9, IV 238-46, VII 117-128, IX 149-54, XVII 74-80).

Pp. 142-144. Paul Collart. *Anthologie Palatine*, IX, 198. This epigram alludes to the *Dionysiaca*.

Pp. 145-161. L. Delaruelle. Les procédés de rédaction de Tite-Live étudiés dans une de ses narrations. A study of IV 17-19, with a guess at the material on which the passage was based. The most obvious thing about Livy's method is that he connects the data which earlier historians had set down

without much attempt at coordination. His own additions are not mere gratuitous invention; they bring out something which is implied in the original narrative, and help to render it more intelligible. He tries to give each personage a distinct personality, and tries to make him act or speak in a way which is appropriate to his character or his situation.

Pp. 162-182. Paul Vallette. Phénix de Colophon et la poésie cynique. A criticism of G. A. Gerhard's book (1909). Phoenix cannot be called an apostle of Cynicism. There is nothing specifically or exclusively Cynic in the fragments which have been preserved.

Pp. 183-190. D. Serruys. A propos de Phénix de Colophon. A criticism of the preceding article by Paul Vallette. The fragments represent a modified form of Cynicism, such, for example, as is found in the so-called Letters of Heraclitus (Epistolographi Graeci, ed. Hercher, pp. 280-288).

P. 191. L. Havet. Plaute, Asinaria 540-542. The writer quotes a 'parallel' in Balzac's Médecin de Campagne—which is merely a description of a pet lamb.

Pp. 192-206. Auguste Diès. Note sur l' 'Ελένης ἐγκώμιον de Gorgias. In § 12 we may read: Τίς οὖν αἰτία κωλύει καὶ τὴν 'Ελένην ἀμυμόνως ἐλθεῖν ὁμοίως ἂν συναινοῦσαν ὥσπερ εἰ διὰ θηρίον βίαι ἡρπάσθη;

Pp. 207-234. Bulletin bibliographique.

Pp. 241-250. Charles Joret. La *lappa* chez Pline et ses équivalents chez Théophraste et chez Dioscoride. The *lappa* of Pliny is the burdock (*Arctium Lappa*).

Pp. 250-251. J. E. Harry. Euripide, Iphigénie à Aulis, 1192-93. Read: τίς δὲ καὶ προβλέψεται | παίδων σ' ἐὰν αὐτῶν πρόθυμ' ἔνα κτάνης;

Pp. 252-253. L. Havet. Tibulle I 10, 11. For *vulgi* read the vocative *Valgi* (C. Valgius Rufus).

Pp. 254-257. René Pichon. Quelques textes relatifs à l'histoire de l'Atellane. Interpretation of a famous passage in Livy (VII 4), 'quae inde exodia postea appellata consertaque fabellis potissimum atellanis sunt'. *Fabellis* is probably ablative: 'ces lazzi furent appelés exodes et cousus ensemble à l'aide de contes, principalement des contes d'Atella'. Interpretation of Juvenal, VII 71, 'Urbicus exodio risum movet atellanae | gestibus Autonoes'. *Atellanae* is probably an adjective qualifying *Autonoes*: 'Urbicus, dans un exode, provoque le rire en faisant les gestes d'une Autonoe d'Atella'.

Pp. 258-261. René Pichon. Notes sur quelques passages du *de Vita beata* de Sénèque (IV 4; VII 1; XIII 2, 3; XXV 2; XXVII 4). In XXV 2 read *amminiculum*, not *amiculum*.

Pp. 262-270. T. Walek. Inscription inédite de Delphes. Traité d'alliance entre les Étoliens et les Béotiens. A fragmentary inscription which apparently refers to the year 292 B. C.

Pp. 271-287. Bulletin bibliographique.

Pp. 289-331. W. H. Buckler. Monuments de Thyatire. Text and comment on twenty-one inscriptions from Ak-hissar (Thyatira). One of them shows that about 25 A. D. there were at least three gymnasiums in the place. Another illustrates the importance of the guild of dyers.

Pp. 332-334. P. Roussel. La vente du droit de cité (Note sur une inscription d'Ephèse). The first of the inscriptions published in R. Heberdey's *Forschungen in Ephesos* indicates that at the beginning of the third century the city was forced by its financial position to sell its civil and political rights.

Pp. 335-336. Bulletin bibliographique.

Revue des comptes rendus d'ouvrages relatifs à l'antiquité classique. 108 pp. Comptes rendus parus en 1912.

Revue des revues et publications d'académies relatives à l'antiquité classique. 202 pp. Fascicules publiés en 1912.

W. P. MUSTARD.

THE JOHNS HOPKINS UNIVERSITY.

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ROMANIA, Vol. XLIII (1914).

Janvier.

A. Jeanroy. Le débat du clerc et de la damoiselle, poème inédit du XIV<sup>e</sup> siècle. 17 pages. Twenty-five years ago G. Paris called attention to this unpublished poem, and requested M. Jeanroy to edit it. But the latter did not carry out the wish of the master until a later and garbled version had been unearthed in that strange compilation known as the *Jardin de Plaisance*. After giving a critical edition of the text, a somewhat similar poem of the early sixteenth century is published in a long note.

Arthur Långfors. Notice du manuscrit français 17068 de la Bibliothèque nationale. 11 pages. The larger portion of this manuscript contains a collection of exempla similar to the *Cy nous dit*. This is here passed over without any detailed description. The last few leaves of the paper volume contain a number of short poems and prose selections, which are the subject of especial study and which are in many instances published in extenso.



E. Philippon. *Suffixes romans d'origine pré-latine*. 30 pages.  
 1. Suffixe -ardo-. This suffix appears to have been unusually fertile in forming proper names of persons, rivers, mountains and places in Upper Italy, France and Spain prior to the advent of the Latin language. A detailed etymological study of many of these names is made, accompanied by extensive bibliographical footnotes. 2. Suffixe -aldo-. This suffix is much rarer than the preceding form, but it occurs over much the same territory as the other, and it is similarly used.

Antoine Thomas. *Variétés étimologiques*. 30 pages. The etymologies of nineteen words and groups of words are here studied in detail. They belong to French, Provençal and other Romance linguistic domains.

Mélanges. Giulio Bertoni, *Il Lucidario italiano*. J. Druon, *La Vie de sainte Christine de Gautier de Coinci*. G. Huet, *Deux personnages arturiens*. M. R., *Pour le commentaire de Villon, Montpipeau et Rueil* (Test. 1671-2). L. Spitzer, *Corrections au Conte d'amour catalan*.

Comptes rendus. Edmond Faral, *Recherches sur les sources latines des contes et romans courtois du moyen âge* (M. Wilmotte). J. Loth, *Contributions à l'étude des Romans de la Table Ronde* (A. Smirnov). Gertrude Schoepperle, *Tristan and Isolt, a study of the sources of the romance* (Ferdinand Lot: "Félicitons-la d'avoir poursuivi sa tâche jusqu'au bout avec une prudence, une rigueur de méthode, une force de logique qui font de son livre la contribution la plus scientifique qu'ait apportée la jeune école américaine à l'étude de notre littérature médiévale").

Périodiques. *Archiv für das Studium der neueren Sprachen und Literaturen*, CXXVIII (Arthur Långfors). *Jahresbericht des Instituts für rumänische Sprache zu Leipzig*, XIX-XX (M. R.). *Literaturblatt für germanische und romanische Philologie*, XXVI<sup>e</sup>-XXVIII<sup>e</sup> année (G. Cohen: mentions publications of C. Carrol (!) Marden, Fr. Le Jau Frost, T. Atkinson Jenkins, F. M. Josselyn, and E. S. Sheldon).

Chronique. P. Studer has recently been made Professor of Romance Languages at Oxford. Publications annoncées. Three new editions of old French literary works. Collections et publications en cours. Four new volumes of the *Classiques français du moyen âge* have appeared. Analysis and review of the *Beihefte zur Zeitschrift für romanische Philologie*, 21-28a, with notes by L. Foulet.

Comptes rendus sommaires. 14 titles. *Gramática historica de la lengua castellana* por Federico Hanssen ("Édition espagnole de la *Spanische Grammatik* auf historischer Grund-

lage"). Gédéon Huet, Saint Julien l'Hospitalier (A. Långfors : "l'article de M. Huet...marque un progrès très net dans l'histoire de la légende de saint Julien"). Ruggero Palmieri, Saggio sulla metrica del Canzoniere di Chiaro Davanzati (A. Jeanroy).

Avril.

J. Anglade. Nostradamica. 6 pages. II. Deux lettres adressées à Jehan de Nostredame. Only one letter written by this author is known to be extant; while two others addressed to him by one of his friends writing in Italian are herewith published. III. Pietro della Rovere, Piemontese. Sundry notes on this personage are here appended.

Giulio Bertoni. Il "Pianto" provenzale in morte di Re Manfredi. 10 pages. Manfred was a favorite with the Provençal poets, and after his untimely death in 1266 he became a sort of legendary hero. No general study of these poems has, however, yet been made, although it would appear to be an attractive field for investigation. One of these poems is here published in a critical edition. It is to be considered anonymous in spite of the fact that it has sometimes been attributed to Aimeric de Peguilhan.

L. Constans. Une traduction française des Héroïdes d'Ovide au XIII<sup>e</sup> siècle. 22 pages. Ovid's treatises on love and his Metamorphoses were great favorites in the Middle Ages not only with the clerics but also with the laity. The Heroides, however, met with less favor, and hence the author of the present article has thought it worth while to give some account of fourteen prose versions of certain of these letters which occur more especially in three Old French manuscripts. After an investigation of the generally awkward manner in which these amatory epistles have been introduced into his narrative by the mediæval chronicler, the author proceeds to investigate the probable date of the collection. In an appendix he compares the Old French translations here studied with certain Old Italian versions published by other scholars.

Edmond Faral. Une source latine de l'histoire d'Alexandre. La lettre sur les merveilles de l'Inde. 17 pages. The history of Alexander the Great was a great favorite with mediæval writers, and by degrees they inserted in it more and more of the marvelous in recounting his exploits in the East. Some of these tales appear to have been derived from a Latin work of the ninth century which M. Omont has published under the title *Lettre à l'empereur Adrien sur les merveilles de l'Asie*. But further investigations have shown that this text is closely related to the *Epistola Premonis regis ad Trajanum impera-*

torem formerly preserved in a manuscript at Strassburg and in the well-known *Otia imperialia* of Gervase of Tilbury.

Arthur Långfors. *Le dit des hérauts* par Henri de Laon. 10 pages. This short poem had never before been published in its entirety, although its existence had long been known. The author is otherwise unknown, albeit the single manuscript which contains his poem has belonged to the royal library since 1373, when it appears in the inventory drawn up by Gilles Mallet.

Amos Parducci. *Le Mystère de Suzanne et la décoration de quelques livres d'heures imprimés*. 12 pages. Towards the end of the fifteenth century and during the first years of the sixteenth the numerous editions of Books of Hours were richly ornamented with woodcuts. The legend of Suzanne was a favorite subject, and it is here shown that the popular *Mystère de Suzanne* must have been the immediate source used.

Mélanges. C. de Boer, *Le "Lai de Tisbé" et le Tristan de Thomas*. P. Dorveaux, *Anc. prov. Notz ysserca, Not ycherca*, etc. A. Jeanroy, *Sur la version provençale de Barlaam et Josaphat* (éd. E. Heuckenkamp). Leo Spitzer et A. Jeanroy, *Corrections à Yder* (éd. H. Gelzer, *Ges. f. roman. Lit.*, XXXI). A. Thomas, *Fragment de l'Erec de Crétien de Troies*. A. Thomas, *Sur la patrie de l'Escoufle*.

Comptes rendus. Pierre Champion, *François Villon, sa vie et son temps* (Lucien Foulet). Maurice Grammont, *Le vers français, ses moyens d'expression, son harmonie*, 2<sup>e</sup> éd. (Georges Millardet). W. Kaufmann, *Die gallo-romanischen Bezeichnungen für den Begriff "Wald"* (Hans Maver). Ezio Levi, *Cantilene e ballate dei sec. XIII e XIV dai "Memoriali" di Bologna* (Giulio Bertoni). Angelico Prati, *Ricerche di toponomastica trentina* (J. Jud). O. H. Prior, *L'Image du monde de maître Gossouin* (Edmond Faral).

Périodiques. *Archiv für das Studium der neueren Sprachen und Literaturen*, t. CXXIX-CXXX (Arthur Långfors). *Giornale storico della letteratura italiana*, t. XLIII-LVIII (A. Linden: "J. E. Shaw, *Il titolo del Decameron*. S. essaie d'expliquer le 'senza titolo' du Decameron comme 'senza iscrizione titolare'"). *Literaturblatt für germanische und romanische Philologie*, XXIX<sup>e</sup>-XXX<sup>e</sup> année (G. Cohen: "John D. Fitz-Gerald, *Versification of the Cuaderna via as found in Berceo's Vida de Santo Domingo de Silos*—Ad. Zauner: un des plus importants travaux parus dans ces dernières années sur l'ancienne métrique espagnole; *El libro de los Gatos*: a text with introduction and notes by George T. Northup—Ad. Zauner: excellente édition de cet ancien texte dont le titre singulier résulterait d'une erreur de lecture, 'gatos' pour

'quentos'; Fr. Bliss Luquiens, The reconstruction of the original Chanson de Roland—E. Stengel répond aux critiques que l'auteur adresse à sa reconstitution du Roland; Dante Alighieri, La Divina Commedia ed. and annotated by C. H. Grandgent, I, Inferno—K. Vossler: la première édition américaine de la D. C., avec un commentaire sobre et au courant de la science."). Le moyen âge, 8<sup>e</sup>-9<sup>e</sup> année, 2<sup>e</sup> série, t. I-IV (H. Lemaître: "W.-H. Schofield, Studies on the li Beaus Desconus—F. Lot: le grand tort de M. Sch. a été de vouloir retrouver Perceval sous le Beau Desconus . . . C'est, je le crois, s'illusionner; Gilles de Romes, Li Livres du gouvernement des rois, publ. by S. P. Molenaer—J. Couraye du Parc: il manque un glossaire; Lois de Guillaume le Conquérant en français et en latin, p. p. J.-E. Matzke, avec préface de C. Bémont—L. Levillain."). Revue de phonétique, t. II. Zeitschrift für romanische Philologie, XXXVII, 1-3 (Mario Roques).

Chronique. Obituary notice of Paul Heyse (by P. M.). Collections et publications en cours. Collection folklorique de l'Académie roumaine, IX-XVIII. Atlas linguistique de la Corse.

Comptes rendus sommaires. 16 titles. Herbert Douglas Austin, Accredited citations in Ristoro d'Arezzo, Composizione del mondo, a study of sources (A. Jeanroy: "mémoire d'une érudition très profonde et très spéciale"). The Oxford Book of Spanish Verse, chosen by James Fitzmaurice-Kelly.

Juillet.

Albert Counson. Francorchamps et la Francorum semita. 14 pages. The curious-looking name of this village in Belgium near the Prussian frontier has attracted the attention of many scholars in times past. As early as 1130 the name is found in a Latin chart, and frequently thereafter in similar documents. After the manner of M. Bédier the author of this article then proceeds to prove that the place in question was named after the French pilgrim road which led through this region from one monastery to another in mediæval times.

C. de Boer. Guillaume de Machaut et l'Ovide moralisé. 18 pages. It has been the fashion to suppose that Guillaume de Machaut borrowed many of his stories directly from Ovid; but of late scholars have inclined rather to the opinion that he took them from the mediæval Ovide moralisé. This latter hypothesis is now proven to be true by the citation of numerous parallel passages.

Edmond Faral. Une source latine de l'histoire d'Alexandre la Lettre sur les merveilles de l'Inde (suite). 18 pages. In this article the relations existing between the various works

cited are discussed at some length. Many amusing traditions are cited by way of comparison, with the final result that the ultimate source is found in Greece. Additional light is thus thrown on the literary channels by which Oriental traditions were transmitted to the West during the Middle Ages.

C. Salvioni. *Centuria di note etimologiche e lessicali*. 32 pages. The first half of this article is herewith presented to the reader. These numerous etymologies are chiefly confined to the Italian field with only an occasional excursus into other Romance territory.

Jessie L. Weston. *Notes on the Grail Romances*. 24 pages.  
1. *Sone de Nansai, Parzival and Perlesvaus*. This is a lengthy and wearisome romance and from a literary point of view the poem is not of first-rate importance, yet it contains several striking features in connection with the Arthurian cycle which make it worthy of attention at the hand of scholars. 2. *The Perlesvaus and the Histoire de Fulk Fitz-Warin*. A Shropshire *Blanche-Launde* and a Northumbrian *Blanche Lande* vie with each other as the probable seat of a certain Arthurian tradition, and the conclusion here reached is that the author of the *Perlesvaus* was utilizing a genuine tradition originally located in the wild Northumbrian Moorland, but which, through a similarity of place-names, had been transferred to the Welsh Border.

*Mélanges*. Giulio Bertoni, *Fragment d'un manuscrit du Chevalier au lion*. Léopold Constans, *L'Entrée d'Espagne et les légendes troyennes*. Jean Haust, *Notes étymologiques*. Antoine Thomas, *Fragment d'un manuscrit du Roman de Troie*.

*Comptes rendus*. J. Anglade, *Les Poésies de Peire Vidal* (A. Jeanroy). Charles B. Lewis, *Die altfranzösischen Prosa-versionen des Appolonius-Romans nach allen bekannten Handschriften* (E. Faral). E. Niestroy, *Der Trobador Pistoleta* (A. Jeanroy). F. Naudieth, *Der Trobador Guillem Magret* (Leo Spitzer). Carlo Salvioni, *Note di lingua sarda; Bricciche sarde* (J. Jud).

*Périodiques*. *Giornale storico della letteratura italiana*, t. LIX-LXII (A. Jeanroy). *Literaturblatt für germanische und romanische Philologie*, XXXI<sup>e</sup>-XXXIII<sup>e</sup> année (G. Cohen: Aurelio M. Espinosa, *Studies in new mexican Spanish*—Ad. Zauner, “*contribution méritoire*”; William A. Nitze, *The Fisher King in the Grail Romances*—Leo Jordan, “*des rapprochements assez convaincants*”; John E. Matzke, *Les oeuvres de Simund de Freine*—J. Vising, “*bonne édition*”; Barry Cerf, *The Franco-Italian Chevalerie Ogier*, “*soigneuse édi-*

tion"; William A. Nitze, *The sister's son and the conte del graal*—W. Golther, "ingénieux mais pas décisif").

Chronique. Publication annoncée. Collections et publications en cours.

Comptes rendus sommaires. 16 titles. Edmund G. Gardner, *Dante and the Mystics*. A.-L. Terracher, *La tradition manuscrite de la "Chevalerie Vivien"* (M. R.: "un mémoire excellent par l'ingéniosité de la méthode et la rigueur de l'exécution").

Octobre.

Louis Brandin. Traduction française en vers des *Sortes apostolorum*. 14 pages. The Imperial Library of Vienna contains a thirteenth century French manuscript having a translation in the Namur dialect of the *Sortes apostolorum*. The French and Latin texts are here published in parallel columns.

E. Philipon. *Les parlers de la comté de Bourgogne aux XIII<sup>e</sup> et XIV<sup>e</sup> siècles*. 65 pages. In this linguistic investigation no attention is paid to literary monuments written in the dialect, but documents found in the archives at Besançon and at Dijon form the sole basis for study. Thirty-five of these documents are herewith published, and a long list of others consulted is likewise given.

C. Salvioni. *Centuria di note etimologiche e lessicali (séguito)*. 28 pages. In the second half of the article the author proceeds on similar lines to the first.

Mélanges. Giulio Bertoni, *Un nuovo trovatore italiano: Girardo Cavallazzi*. Antoine Thomas, *Peire Vidal an Tère Sainte*.

Comptes rendus. I. C. Lecompte, *Richeut*, Old French poem of the twelfth century (Lucien Foulet, A. Jeanroy, Mario Roques: "édition très supérieure"). M. L. Wagner, *Aggiunte e Rettifiche al vocabolario dello Spano di un ignoto Bonorvese* (J. Jud). P. E. Guarnerio, *Di alcune Aggiunte e Rettifiche al Vocabolario sardo dello Spano di un anonimo Bonorvese recentemente messe in luce* (J. Jud).

Périodiques. *Archiv für das Studium der neueren Sprachen und Literaturen*, t. CXXXI (A. Långfors). *Neuphilologische Mitteilungen*, 1913 (L. Foulet). *Revista de filología española*, I, 1 (M. R.: "Cette nouvelle revue, dont nous sommes heureux d'annoncer le premier fascicule, paraîtra par numéros trimestriels d'une centaine de pages; R. Schevill, *Ovid and the Renaissance in Spain*—A. G. Solalinde"). *Revista Lusitana*, t. IX-XIV (A. B.). *Revue de philologie française et de lit-*

térature, t. XXVII (H. Yvon, M. R.). *Studj romanzi*, IV (Giulio Bertoni). *Zeitschrift für romanische philologie*, XXXVII, 4-6 (Mario Roques, L. F.).

Chronique. Obituary notices of Frédéric Mistral and Hermann Suchier (by P. M.: "Pour G. Paris et moi, il était un véritable ami"). "Notre collaborateur, M. Maurice Wilmotte, professeur à l'Université de Liège, a été appelé à donner son enseignement à la Faculté des Lettres de l'Université de Bordeaux pendant la durée des hostilités." Collections et publications en cours.

Comptes rendus sommaires. 17 titles. C. H. Grandgent, *Introduzione allo studio del latino volgare*, traduzione dall'inglese di N. Maccarone con prefazione di E. G. Parodi. *Obras completas de Miguel de Cervantes Saavedra, La Galatea*, edición publicada por Rodolfo Schevill y Adolfo Bonilla.

GEORGE C. KEIDEL.

WASHINGTON, D. C.